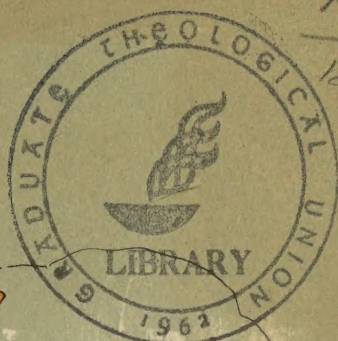


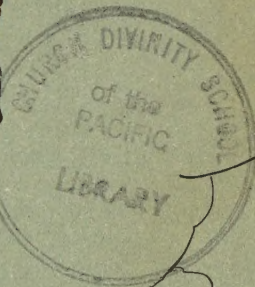
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# PAVL



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## SAUL OF TARSUS



URING the reign of the Roman emperor Augustus, there was born in the city of Tarsus, in Cilicia, a province of his great empire, a little Hebrew boy who was named Saul, and who grew up to be one of the greatest men in history.

But as to who little Saul's parents were, or how they came to be in Tarsus, so far from their own country, we do not know. But they must have been people of some importance, for they were Roman citizens. This means that they had many rights and privileges that the great majority of the millions of people living in the Roman Empire did not have. A Roman citizenship in those rough times

*A Roman Citizen* was a precious possession, and wealthy people sometimes paid large sums of money to obtain it. A Roman citizen could be legally tried only by Roman courts, and, should he be unjustly accused or in danger of losing life or property, might appeal even to the emperor himself.

Although a Roman by birth, little Saul grew up in Tarsus as a Hebrew. But the Romans, because they spoke a different language from the Hebrews, did not call him Saul. They called him Paul, which is the name by which we know him to-day. On Sabbath days he worshiped in the synagogue, and on week-days went to school there. His Jewish teachers were known as rabbis, and the things they taught were mostly about God and His laws and commandments.

Although it did not compare with Rome or Jerusalem, Tarsus was a great city. It had famous schools, and was a

center of trade and industry. Many of the people of Tarsus worked at tent-making, and when Paul reached the age of thirteen, when every Jewish boy had to learn a trade, he became a tent-maker. From childhood Paul loved to study. He wanted to be a rabbi, so, as soon as he had learned his trade, he set out for Jerusalem, where the Jewish schools were much better than in Tarsus. This was a long journey for one so young as Paul, but his parents or some friends may have accompanied him and arranged for his care and teaching.

For a young Hebrew of that day to go to the schools of the rabbis was much like young people going away to college in our own time. But there were no colleges then  
*The School of the Rabbis* like the colleges we now have. Each rabbi had his own school and often took his pupils with him from place to place. He taught them in the synagogue, in the temple, and sometimes even in the open fields. It must have been a pleasant way to go to school. Some of these old rabbis were very famous teachers. Paul's teacher was Gamaliel, one of the greatest of them all. He was a Pharisee—that is, he belonged to a great political party of the Hebrews whose members were pledged by oath to keep the Jewish religion and to obey all the laws of Moses. Naturally, Gamaliel's pupils would be Pharisees also. We know that Paul was one.

What a time it must have been in the life of young Paul when, as a pupil of this great teacher, he went about the beloved city of his fathers. From earliest childhood he had heard and dreamed of it. Within its walls David had ruled and Solomon had built their first temple.

Paul remained in Jerusalem until he was, perhaps, twenty years old. Then he returned to his home in Tarsus. What he did there no one knows, for the world did not hear of Paul for more than ten years afterward. During those ten years there occurred in Judea and Jerusalem the greatest series of events in the history of the world.



## THE ONE OF GALILEE



WITHIN a few years of the birth of Paul in Tarsus of Cilicia, our Saviour was born in Bethlehem of Judea. You are familiar, of course, with the story of the miraculous things that happened at the time of His birth and afterward. And you remember, too, how for three years He and His disciples walked along the pathways of Judea and Galilee, while He said and did great and good things such as the world had never seen nor heard before.

And you must remember, too, how displeasing were the things Jesus taught to the Pharisees and rulers of the Jews, and how, in their hatred of Him, they took Him, at last, and put Him to death on the cross. They foolishly thought that in doing this they had put an end to His teaching forever.

*"Go Ye There-  
fore and Teach  
All Nations"*

But Jesus was the Son of God. No human power could destroy Him or the kingdom over which He had come to reign. After three days He rose from the grave, and His disciples, who had fled when He had been nailed to the cross, came back to Him. For forty days more He was with them and taught them. He told them that, while they must suffer many things, even death, for His sake, yet they must teach all people everywhere in the world His gospel. The word "gospel" means good news. It would indeed be good news to all who should hear that by following the teachings of Jesus they could have happiness on earth and everlasting life in heaven.

He told them also that while He was going back to His





*An Ancient Jewish Rabbi and His Pupils*



Father, He would not leave them alone. He would send His Holy Spirit to them, who would comfort them and help them to be brave and to remember all that He had taught them.

When Jesus had finished His work and gone back to heaven, the disciples began to do as He had told them. The Holy Spirit had come to them, as He had promised, and, although the rulers of the Jews did everything they could to keep them from talking to the people about Jesus, yet the disciples spoke out boldly for Him in the temple, in the synagogues, on the streets or wherever they might chance to be.

One of the boldest of the disciples was a young man named Stephen. He not only told the story of Jesus, but he also boldly condemned those who had caused Him  
*The Death of Stephen* to be crucified. He won so many people to Jesus that the rulers became alarmed lest the disciples gain control of the city. They arrested Stephen and charged him with blasphemy against the name of God, which, under the law, was punishable by death. His trial ended in a riot, during which Stephen was dragged outside the city walls and stoned.

While they were stoning him Stephen lifted up his face toward the sky and said aloud: "I see the Lord sitting at the right hand of God." Hearing this, his enemies set upon him the harder. Stephen again looked up and said: "Lord, lay not the blame for this upon them." And when he had said this, his life went out.

Stephen was a great and good man. He was the first martyr of the new church of Christ. And the New Testament says that those who stoned him took off their garments and left them in the care of a young man named Saul.

This is the same Paul who, as a boy, came from his native city of Tarsus to Jerusalem to become a pupil of the great Gamaliel. He was now a member of the Jewish court called the Sanhedrin. He was present at the trial of Stephen and voted for his death.

## PAUL'S VISION OF CHRIST



It is not likely that Paul was in Jerusalem when Jesus was teaching there and in the country round about. It is almost certain that when his schooldays were over he went to Tarsus, where he either worked at his trade of tent-making or taught as a rabbi, perhaps in the same synagogue in which as a boy he had gone to school. For it is believed that Paul never saw Jesus during the years of His ministry. But even in far-away Tarsus he could hardly have failed to hear of Him.

No doubt had Paul been in Jerusalem during this time when he could really have known Jesus, he would, from the first, have been one of His disciples. But away in Tarsus he heard only evil of Him. It may be that he, like his Pharisee friends in Jerusalem, was glad when the rulers of the Jews took Jesus and crucified Him. As a Pharisee, Paul must have honestly believed that they were right in doing this.

It must have been shortly after the disciples began teaching in Jesus' name that Paul returned to Jerusalem. We do not know that their preaching had anything to do with his return, but perhaps it had. For some reason, those who had crucified Jesus were not opposing His disciples as they had opposed Him. They may have been afraid to do so. Many strange things had happened at the time of Jesus' death, and, while the story had been told about the city that His disciples had stolen His body from the tomb, these rulers knew that story to be untrue, for they themselves had started it. It may be that, remembering Paul as an able and fearless young





*They Left Their Garments in Care of a Young Man Named Saul*



Pharisee, they had sent for him to come and do that which they were afraid to do.

But, however this may be, Paul soon became the leader in a great persecution of the disciples. The New Testament says that he went about "breathing threatenings and slaughter" against all who believed in Jesus. After the death of Stephen men and women alike were dragged before the Jewish court and given the choice of denying their Master or being stoned to death. As but few of the disciples would deny their Lord, these stonings must have become common. Hundreds fled from the city. Of those who remained, none dared to preach openly in the name of Jesus. But they did not cease to worship Him. They met in each other's homes, in underground rooms or catacombs, as they were called, and prayed, and served Him. But Paul and the rulers did not so much mind this. They had driven the new religion into hiding, and were certain they could soon stamp it out completely. For a time it seemed that they had done so.

Then came news that again stirred Paul into action. The disciples who had fled from Jerusalem had scattered all over the country, and wherever they went they had begun to preach and to tell the story of Jesus. In almost every Jewish community within reach of Jerusalem new groups of disciples began to appear. At Damascus they had become strong.

Paul went to the priests in the temple and induced them to give him a writing, or warrant, with which he could seize the disciples of Jesus wherever they might be found and bring them in bonds to Jerusalem for trial and punishment. With this writing Paul set out with a party of officers to do in Damascus as he had done in Jerusalem. But Paul never fulfilled this mission. On the way to Damascus a strange and wonderful thing happened to him.

As Paul and his party drew near to Damascus, about the noon hour suddenly a bright light shone around him and he



fell to the earth. At the same time a voice said to him: "Saul, Saul, why do you persecute me?"

Paul answered: "Who art thou, Lord?"

The voice said: "I am Jesus of Nazareth whom you are persecuting. It is hard for you to resist doing the work that I have chosen you to do."

Paul arose and opened his eyes, but he could not see. Those who were with him led him by the hand into the city. They lodged him at the house of a man named Judas, where for more than three days he remained blind and praying.

Now, there was living in Damascus a man named Ananias, a disciple, to whom the Lord appeared in a vision and told him to go to the house of Judas, for one named Saul was there and praying. The Lord also told Ananias that Paul had seen a vision in which Ananias had come to him and laid his hands on his head and restored his sight.

But Ananias was afraid to go. He said: "Lord, I have heard of this man and of the evil he has done to your disciples, and I know that he has come here to take us in bonds to Jerusalem." But the Lord answered: "Go to him, for I have chosen him as a vessel to carry my name to the Gentiles."

Ananias then went to the house of Judas, and, laying his hands on Paul, said: "Brother Saul, the Lord, even Jesus, who appeared to you on the way, has sent me that you may receive your sight and be filled with His Holy Spirit." And immediately there fell from Paul's eyes, as it were, scales, and he could see again. Soon after this he was baptized. He remained with the disciples until he had recovered his strength, then went into the synagogue, and those who had expected to hear him threaten the disciples with death were amazed when he told of his vision and declared that Jesus was the Son of God. Thus began the life-work of Paul the apostle, the greatest Christian preacher who ever lived.



## PAUL ENTERS UPON A NEW LIFE



IT was no easy thing Paul had chosen to do. Christianity was new then and so different from all other religions that the rulers of the various nations did not take kindly to it. Nearly all these rulers worshiped idols, and the most beautiful buildings in their cities were the temples of their heathen gods. These temples had cost vast sums of money, and rich treasures of silver, gold and jewels were often stored in them. Many priests were engaged in caring for these things, and as the money and treasures really belonged to them, they were rich and powerful. As we may easily believe, they used this power against the new church of Christ.

Paul did not begin his work at once. After a few sermons preached in Damascus he went away into the desert, into Arabia, where he remained for three years, alone, *Into the* studying and praying to God. It is believed by some *Desert* that Paul went to the desert of Sinai—to the great mountain where God had given His people the commandments and their laws. But we do not know if this is true. We only know that he wanted to be alone for a time where he could think out things for himself. In the desert he could do this. No doubt he had a copy of the Bible with him. Although he already knew the Scriptures almost by heart, he wanted to study them anew and find for himself the proof in them that Jesus is the Son of God.

When at last he returned to Damascus he was ready to begin in earnest. Again he began to preach in the syna-



gogues. Though many believed, yet his former friends among the Pharisees remained enemies. When they could not answer his arguments, they planned among themselves to kill him, and placed armed men at the city gates to prevent his escape. But the disciples let him down by night from the city walls in a basket, and he went to Jerusalem.

But Jesus' disciples in Jerusalem were afraid of Paul. They could not believe that one so bitter against them as he had been could ever have become a follower of Jesus. But when a young man named Barnabas brought him before them and vouched for him, they made him one of their company. He at once began to preach in Jerusalem in the name of Jesus. But here, as in Damascus, his former friends set themselves against him and were soon seeking his life.

The disciples saw that Paul could not remain in Jerusalem. Sooner or later the Pharisees and rulers would kill him. Though Paul wanted to stay and fight it out, his friends would not have it so. They took him to Cæsarea, and from there sent him to his native city of Tarsus.

Paul was in Tarsus for a time, preaching in the name of Jesus, when Barnabas came for him, and together they went to Antioch, a city in Asia Minor. Here they remained for a year, and started the first Gentile church. It was also in Antioch, during the stay of Paul and Barnabas, that the disciples were first called Christians.

From Antioch Paul and Barnabas, at the command of the Lord, were sent upon a missionary journey to the Gentiles. This was the first of three great journeys

*Paul's First Great Journey* Paul made among the Gentiles, preaching the gospel and starting churches in Jesus' name.

The two missionaries went first to the island of Cyprus, the old home of Barnabas, where they preached for a time in the synagogue at Salamis. Going on to Paphos, they found there a magician, a Jew named Elymas, who was in the service of Sergius Paulus, the proconsul, or chief ruler of



*They That Were with Him Led Him by the Hand into the City*



the city. The proconsul invited Paul and Barnabas to come before him and tell him about God. While they were talking Elymas stood by and ridiculed them, trying to turn the proconsul's attention from what they were saying. Paul stood this for a time, then turned to Elymas and told him that as a punishment for what he had done he should be blind for a time. Immediately, Elymas lost his eyesight, and went about seeking some one to lead him by the hand. Sergius Paulus, astonished at what he had seen, believed and became a Christian.

Paul and Barnabas continued on their journey nearly four years. They visited many cities and told the story of Jesus so well that when, at last, they returned to Antioch, they could tell the disciples that many new churches had been started among the Gentiles.

Four years after this Paul started on his second long journey, taking with him a man named Silas. During this journey Paul added to his company several whose names have come down to us in the New Testament. One of them, Timothy, a young man whom Paul had met on his first journey, and who had now become a strong Christian leader, joined him at Lystra and remained Paul's true friend and helper throughout the rest of his life.

At Troas another important member came to Paul. His name was Luke, and he was a physician. This same Luke afterward went into Judea and Galilee and talked with many who had seen and known Jesus. It is believed that, among them, Luke met and talked with Jesus' mother and brethren. He kept a faithful record of all that was told him. This record has come down to us in a book of the New Testament called the Gospel of Luke. He also kept a record of Paul's journeys, and this, together with many things told to him by Paul and others of the apostles, Luke wrote into another book of the New Testament called the Acts of the Apostles.

bles. Thus, you see, it was fortunate for the church and for the world that Paul met at Troas a young doctor named Luke.

At Philippi, which was Luke's native town, Paul healed a young woman slave of an evil spirit of prophecy. She may have been what is known in our own times as a "fortune-teller," for the New Testament says that she brought her masters a great deal of money by her strange power. When she saw Paul and Silas she cried out: "These men are the servants of the most high God." She did this so many times that Paul, vexed by her cries, turned to her and commanded the evil spirit to come out of her, and she was straightway healed. But her masters complained to the officials of the city; and, as a result, Paul and Silas were publicly whipped and thrown into prison with their feet made fast in stocks.

Now, a Roman prison was a dreadful place. But even there Paul and Silas could worship God. Their fellow-prisoners, perhaps some of the worst people in the city, crowded about the door of the disciples' cell and listened while they sang hymns and prayed. No doubt these people wondered what kind of religion this must be that could make one happy even in a dungeon. Then, suddenly, while they listened, a mighty earthquake shook the walls of the prison. The great doors were wrenched from their hinges and fell open. When the jailor came and saw the open doors he was about to kill himself; for, under the Roman law, an officer who allowed his prisoners to escape was put to death. But Paul cried out: "Do yourself no harm, for we are all here."

It is probable that the jailor had heard Paul and Silas preaching in the city, and knew something of what they taught, for he said to them: "Sirs, what must I do to be saved?" Paul and Silas told him to believe in the Lord Jesus and he would be saved, he and his household. Then Paul and Silas spoke the word of the Lord to the jailor and to all in his house, and took them that same hour and baptized them, for they believed in God. The jailor then took



Paul and Silas into his house and set food before them. Next morning the officials, in fear from what had happened, sent to have the disciples released. But Paul refused to go. "They have beaten us publicly and unjustly," he said. "We are Roman citizens. Let them come themselves and bring us out."

When the officials heard this they were still more afraid. To beat a Roman citizen was a grave offense, and might cause them trouble. They brought Paul and Silas out of prison and humbly begged them to leave the city.

Some time after this Paul went to Athens to wait for Silas and Timothy, who for the time being were separated from him. Athens was then the most cultured city in the world. It had great schools to which came thousands of students from every land. Great artists, poets and philosophers lived there. It had beautiful streets, parks and temples, and there were statues and altars erected to every god of whom the Athenians had ever heard.

As Paul went about the city he could not help but see how it was given over to the worship of idols. He spoke against it, first in the synagogue, then in the market-place, where some of the wise men of Athens heard him and invited him to speak before them at their meeting-place on Mars' Hill, called the Areopagus. Men and women who met there were the greatest and wisest in all the land of Greece. The New Testament says of them that they spent all their leisure time telling or hearing some new thing. It was, perhaps, because they thought that Paul might have something new to tell them that they wanted to hear him speak.

From the first Paul caught their attention. He told them of an altar he had seen in their city with this inscription, or writing, upon it: "To the Unknown God." He praised the wisdom which had led them to build this altar, and said: "The God, therefore, whom you ignorantly worship, of him will I speak to you." Then he told them of



*He Went Away into the Desert, into Arabia*



God and of Jesus. But when he spoke of the resurrection, some laughed, and said they would hear him again on the matter, but a few believed.

Paul did not win many converts in Athens, and was greatly discouraged because of this. With a sad heart he went to Corinth, where one night Jesus appeared to him in a vision. Paul seemed to hear His voice as he heard it that day on the road to Damascus. It said: "Be not afraid, but go on and speak for me. For I am with you, and no man shall harm you." Greatly comforted by his Master's words, Paul went back to his work with new courage. He had really done better in Athens than he thought. For among those who believed was a great and wise judge named Dionysius, who began to teach the people, so that when, some years later, other missionaries came to the city they found it ready to hear and to believe.

Paul was now more than fifty years old. Twenty of these years he had spent as a servant of Jesus. He had traveled thousands of miles through strange countries. He had faced death at the hands of angry mobs and had endured bitter hardships and poverty. He had done a great work, but his fondest dream was still before him. He wanted to go to Rome. For years he had longed to preach about Jesus in the world capital. Sometimes it seemed that he would never

*Paul's* realize that dream, but he kept it ever in his mind.

*Third* He closed his second great journey of more than

*Journey* twenty-five hundred miles with a visit to Jerusalem to the Passover, from which he returned to his home in

Antioch. But Paul's active spirit could not rest in Antioch. The churches there were well established, while out in the Gentile world were many who needed him. He soon left upon another long journey among the churches he had founded. At Ephesus he remained for about two years, winning many to Christ and performing miracles. His stay there was finally ended by a trouble that came from an unexpected source.

In Ephesus was a great number of silversmiths and goldsmiths who had a rich business in the sale of images of the heathen gods worshiped by the people. These tradesmen saw their profits falling away by reason of the growth of the Christian churches, and they did not like it. A mob formed and rushed through the streets crying out against Paul and the Christian leaders, and shouting, "Great is Diana of the Ephesians!" Paul wanted to go out and face the mob, but his friends would not permit it. At last the town clerk succeeded in quieting the people, and Paul, in order to save the city further trouble on his account, went to Macedonia. But here again he found himself in danger. His Jewish enemies plotted to kill him, and for some time Paul was compelled to go secretly from place to place in order to preserve his life. It was during this period of dodging people who were trying to murder him that Paul wrote many of his beautiful Epistles, or letters, which we may read in the New Testament.

For two more years he visited back and forth among the churches he had founded, then made his way slowly toward Ephesus. He was planning another visit to Jerusalem to the Passover, and, as he believed this to be his last great journey, he wanted again to see his brethren at Ephesus before his departure.

But the time was too short to visit Ephesus, so the elders of the church there met him at Miletus. It was probably their final meeting with the great apostle. He told them that they were looking upon his face for the last time. He spoke to them tenderly, telling them to hold fast to their faith in Jesus, to love one another. Together they knelt upon the beach, and Paul led them in prayer. Then, with his companions, he entered a ship and sailed by way of Tyre to Cæsarea. In a short time he was with James, the Lord's brother, in Jerusalem.



## PAUL'S LAST VISIT TO JERUSALEM



NO man can do a great work without making enemies. It was so with Paul. In order to win the Gentiles he had to do things which the Christian Jews did not like. He made enemies also of many who saw their business hurt by the growth of the new religion. And, as we have seen, the Pharisees and ruling classes of the Jews had hated him from the time he left them to become a Christian.

Thus it came about that, while he was worshipping in the temple shortly after his arrival in Jerusalem, some of these enemies saw him and attacked him, crying out: "Men of Israel, help! This is the man who teaches everywhere against our people and the law of Moses." Of course, this was not true. Yet a mob quickly formed, and Paul was *Facing* dragged from the temple court into the street and *a Mob* beaten. They would have killed him, but the mob was so big that the members got in each other's way, and a band of Roman soldiers under command of a chief captain came to the rescue. The chief captain, not knowing the cause of the tumult, and supposing Paul to be a dangerous criminal, ordered him to be bound and taken to the castle near by. The mob tried to take Paul away from the soldiers, but they lifted him above their heads and thus guarded him to the castle stairs. There Paul asked the chief captain in the Greek language to permit him to talk to the people. The captain, surprised that Paul could speak in both Greek and Hebrew, gave his consent.

Paul held up his hand for silence—a familiar gesture of his



*"The God, Therefore, Whom You Ignorantly Worship, of Him Will I  
Speak to You"*



that more than once had stilled an angry mob. He told them who he was, and how, in his younger days, he had been a pupil of the great Gamaliel. He spoke also of his persecution of the Christians and of his vision on the road to Damascus. But when he said that God had sent him to the Gentiles, the mob again rushed upon him, shouting: "Away with such a fellow. He is not fit to live."

The chief captain, who had not understood the Hebrew language in which Paul had spoken, supposed that he had purposely offended the people, and ordered him to be taken into the castle and scourged. But when a centurion and some soldiers were about to carry out the order, Paul said: "Is it lawful to scourge a Roman citizen without a trial?"

Hearing this, the centurion went to the chief captain, who came to Paul and said: "Are you a Roman?"

Paul replied, "I am."

The chief captain said: "It cost me a great price to obtain my Roman citizenship."

To this Paul answered: "But I am a Roman born."

The chief captain then released him, as the law provided that no Roman citizen should be scourged in this way. Paul was kept in the castle that night, and next morning the chief captain took him before the Jewish court of priests, or Sanhedrin, to learn what charge they would bring against him.

The court, before which Paul now stood, was made up of members of two great parties—the Pharisees and the Sadducees. They differed widely in their religious beliefs, and were bitter enemies, although they were now, for the time being, united in a common hatred of Paul. But Paul knew how they hated each other, and soon got them into such a squabble over their ancient differences of opinion that the chief captain, fearing Paul would be torn to pieces between them, ordered him taken back to the castle.

Furiously angry because Paul had outwitted them in their own court, his enemies now determined to kill him in whatever

way they could. Forty of them bound themselves by oath not to eat or drink until they had slain Paul. They told the priests of their oath, and arranged with them to ask the chief captain to permit Paul again to be brought before the Sanhedrin. To do this it would be necessary for Paul to pass through the open streets. As only a few soldiers would be likely to be with him at such a time, the conspirators believed that they would be able to attack and kill Paul in spite of anything his guard might do to protect him.

This plot might have succeeded but for the loyalty of a young boy. A son of Paul's sister, who lived in Jerusalem, heard of it and went to his uncle in prison. Paul heard his story, then sent him to the chief captain, who, knowing how angry the enemies of Paul were against him, quietly prepared to remove him to a place of safety. He sent him by night, under a guard of four hundred soldiers, to Felix, the Roman governor at Cæsarea. He sent also a letter to Felix, saying that he believed Paul had done nothing worthy of death, and asked the governor to take up his case. Felix received Paul

kindly and promised him a trial as soon as his  
*On Trial* accusers should come from Jerusalem.

*Before Felix* Paul's enemies were not long in coming.

Within five days they arrived in Cæsarea, and with them came Tertullus, a Roman lawyer. Tertullus accused Paul of causing riots among the Jews in all parts of the world, and of being a member of a sect called the "Nazarenes." He said, too, that Paul had profaned the temple by taking Gentiles into a part of it where only Jews were permitted to go—an act punishable by death.

Paul denied that he had profaned the temple, or that he had disturbed the peace of the empire. He demanded, as he had a right to demand, that his accusers bring proof of their charges. This, of course, they could not do. Paul did not deny that he was a Christian, and showed them that Jesus was in truth the Son of God, and that His teachings



were according to the words of Moses and the prophets.

The trial should have ended here. But Felix, while in some ways a good governor for his time, was, however, a selfish and crafty man. Hoping to get some money out of Paul or his friends in payment for his release, he said that he would not decide the case until Claudius Lysias, the chief captain, should come. Besides, Felix liked to talk to Paul, and wished to keep him near at hand for a time. He often sent for him, and one day Paul preached before Felix and his wife so powerful a sermon that the governor saw, as in a vision, his own sinful life. He was greatly disturbed and said to him: "Go your way now. When I have a convenient time I will send for you." Though he kept Paul a prisoner for two years, the convenient time for Felix to become a follower of Jesus never came.

But Paul was not idle during these years. He spent his time writing long letters to the churches and in teaching the servants in the governor's house, and all with whom he came in contact. It did not matter to Paul whether a man was a governor or a slave, he taught them all about Jesus.

Nor were Paul's Jewish enemies idle. Hardly had the new governor, Festus, who replaced Felix, arrived in Jerusalem when the priests came to him to urge him to  
*A New* decide in their favor the old charges against Paul.  
*Governor* They evidently thought that, being a new governor, Festus, in order to gain their good will, would do anything they asked. But Festus seems to have been a just man. He told them that it was not the custom of the Roman Empire to put one of its citizens to death without a trial. He said that Paul was in prison at Cæsarea, and they must go down there and bring their charges and evidence against him in a lawful way.

A few days later Paul again faced his accusers. The charges were the same as before, and again there was no proof. Festus asked Paul if he were willing to go to Jerusalem to



*"Away with Such a Fellow. He Is Not Fit to Live"*



be tried. Paul replied that should he go there he would never come away alive unless God should save him by a miracle. He said that he had done no wrong, and appealed to Cæsar, the Roman emperor.

“Then to Cæsar you shall go,” Festus replied. By this decision Paul’s case could now be settled only by the emperor at Rome.

But before Paul left for Rome a great opportunity came to him. Herod Agrippa, then king of Chalcis, and who afterward became king of all Palestine, came with his sister Bernice, to visit Festus at Cæsarea. Agrippa was a great-grandson of Herod the Great, and, while not a Jew, was friendly to the Jews and to their religion. Festus told his visitors about Paul, and they said they would like to see and hear him.

Next day the governor’s palace was transformed into a royal court, in which King Agrippa sat in state with his sister and the Roman governor. Around  
*A Sermon in  
a Royal Court* them were assembled the officials and leading people of the city. This was a new kind of audience for Paul as a Christian preacher. Only once before, at Athens, when he faced the wise men on Mars’ Hill, had he told the story of Jesus before an assembly of those whom the world call great. On Mars’ Hill Paul spoke as a free man. Before Agrippa’s royal court he appeared as a prisoner in chains. But the chains bound only his body; they could not fetter his great mind. He told of his vision on the road to Damascus, and proved to them by the words of the prophets that Jesus was the Son of God. He spoke so earnestly and so well that all who heard him were moved to favor him. The king said: “Paul, with a little persuasion you would make me a Christian.”

Paul replied: “I would to God, that whether with little or with much, not you only, but also all that hear me, should become as I am, except these chains.”

## THE WAY TO ROME



AUL'S journey to Rome was a perilous one. With his two companions, Luke and a Macedonian named Aristarchus, together with some other prisoners, they were given over to a Roman centurion named Julius.

They entered a ship and sailed to Sidon. While the ship lay in the harbor there discharging her cargo, Julius permitted Paul to go ashore and visit friends in the city. Again setting sail, their course lay across the Great Sea past the island of Cyprus to Rhodes. Here the centurion found an Egyptian grain-ship bound for Italy, and took his prisoners on board. Thus must have been rather a large ship for that time, for, in addition to a cargo of wheat, she carried, counting passengers and crew, two hundred and seventy-six persons.

It was soon after starting on this part of the voyage that their troubles began. The ship sailed slowly, and after many days reached a place on the island of Crete called

*A Storm at Sea* Fair Haven. As it was October, and nearing the season of the great Mediterranean tempests, they held a council whether they should go on or winter at Fair

Haven. Paul warned them that the voyage would be very dangerous and of great loss. But the sailors and owners of the ship were anxious to reach Italy, and the centurion, who must decide the matter, gave more heed to them than to Paul.

They had just got under way when a great storm broke that drove the ship before it. The sailors took down the masts and passed long ropes over the bow, and, working them back around the hull of the ship, drew them tight with a windlass.



In this way the vessel was greatly strengthened and held together when it must otherwise have been torn apart by the waves. Passengers and crew toiled to keep afloat, but when the ship began to settle in spite of their efforts, they threw the sacks of grain overboard. And when, on the third day, the storm still raged, the sailors threw out with their own hands the ropes, sails, furniture and everything that could possibly lighten their burden. They lowered the rowing gear, and, though they toiled constantly, they could not control their course.

On the northern shore of Africa there is a long, sandy beach called the Syrtes. If they could keep away from this and out in the open sea, they might ride out the storm. But as day after day passed with no sight of the sun, moon or stars by which to reckon their course, they could not tell where they were nor in what direction they were drifting. They believed the ship to be driving straight upon the dangerous sands.

It was then that Paul went into the hold of the vessel to pray. As he prayed he saw before him an angel, who said:

*An*                   “Fear not, Paul. You must stand before Cæsar.  
*Answered*       And lo! God has granted you the lives of all those  
*Prayer*           who sail with you.” Paul rushed to the deck and  
                      shouted: “Be of good cheer! There shall be no life  
                      lost, but only the ship!” He told them of his vision,  
and the crew and passengers took heart and worked with  
greater will. In a little while the sailors discovered that they  
were nearing land, and, to save themselves from shipwreck at  
night, brought the ship to anchor.

While they lay thus the sailors tried to escape in the ship’s boat, leaving the passengers to the mercy of the waves. Paul saw what they were trying to do, and said that unless all remained on board none could be saved. And to make sure that all should remain, the centurion ordered the boat cut loose from the ship and it was set adrift.

With the coming of dawn they saw that they were near a

small bay around which lay a sloping, sandy beach. They tried to run the ship into the calmer waters of the bay, but could not control her course. She stuck fast in the sand, and began breaking to pieces.

In this emergency the sailors wanted to kill the prisoners, lest they swim ashore and escape. But the centurion would not permit it. Instead, he ordered all who could swim  
*The* to make their way ashore. The others were to lay  
*Rescue* hold of planks or anything they could find to keep them afloat. The swimmers, coming first to land, were able to rescue the others, and in this way all were saved.

The place proved to be the island of Malta, about fifty-eight miles south of Sicily. The inhabitants cared for their needs until the following spring, when the centurion found passage for himself and his prisoners on another grain-ship that had wintered at the island. It was an easy voyage with favorable winds, and they soon landed at Puteoli, a city on the north shore of the Bay of Naples. There they rested a week with some Christian brethren, then made the rest of the journey of a hundred and forty-one miles overland to Rome.

Southward out of Rome still leads an old and famous road called then, as now, the Appian Way. About forty miles south of the city, along this road, at the Market of Appius, Paul was met by a number of Christians from Rome who had heard of his coming. Three miles farther on, at  
*Rome* Three Taverns, he found ten others awaiting him.

Their coming out in this way to meet him meant a great deal to Paul. As we have seen, it had long been his dream to preach the gospel in Rome. Now that he was to enter the city a prisoner in chains, he had been greatly troubled as to how his brethren there would receive him. Now all doubts left him. It was as if Jesus had again appeared to him and bidden him to "be of good cheer." He took courage and went on with a firm step and a stronger trust in God. He feared no man now, although he knew that



he must soon stand accused before Rome's mighty emperor.

For two years Paul was a prisoner in Rome. But he was treated kindly. No doubt the centurion, Julius, had told the officers to whom he delivered Paul, of his heroism during the long voyage, and thus inclined them in his favor. The letters of the Roman governor, Festus, too, may have been of such a nature as to convince the officials that Paul had really done no wrong. Although a prisoner, he was permitted to live in his own rented house and to receive his friends there. The only restriction was that he must be at all times under guard by a Roman soldier.

But even in this Paul found opportunity. From day to day different soldiers were sent to be with him. To these men he talked of Jesus. They heard also of his talks with his friends and his earnest prayers. And they have listened in wonder and interest when he dictated long letters to the churches in other cities—letters filled with devotion and wise religious teaching. We may believe that these soldiers were not slow to spread the news of these things among their friends in the army and at home.

*A Roman  
Prisoner*

In this way Paul did a great work which otherwise he would not have been able to do. Above all, it gave him time to write more of those precious letters that form so important a part of the New Testament. You can read them there. They are called the Epistles of Paul.

Little more is really known of the life story of Paul. Luke, "the beloved physician," and companion of the great apostle, and who has given us the story thus far, tells us no more. But, from letters of Paul written after this time, and from traditions that have come down to us throughout the centuries, we are reasonably sure that after two years as a prisoner he was set free and made at least one more long journey among his beloved churches. There is also a tradition that he made a journey to Spain, but of this we are not sure. We only know that because of his work and teaching, and because of the

work of those whom he had led to become followers of Christ, the church in Rome had within a few years become very strong. So strong was it, indeed, that the emperor, Nero, fearing that it would put an end to the wicked things he liked to do, set about to destroy it.

Some students of history believe that Nero was insane. Certainly no maniac could have been more vicious and cruel than he. The things he did in his mad efforts to destroy Christianity form one of the most terrible chapters of human history.

Near his palace was a huge amphitheater, in which Christians were put to death by the most cruel tortures. Some were bound to crosses with their clothing covered with pitch or tar, and burned to death. Some were buried alive. Wild beasts were kept penned up without food until ravenously hungry, then turned loose upon defenseless men, women and children in the arena, or open space in the amphitheater. By Nero's order Christians were dragged before his judges by hundreds and given the choice of denying Christ or being tortured in some horrible manner. Some, of course, denied their Master to save their lives, but most of them chose to perish.

It was while these cruel persecutions were going on that Paul was again arrested somewhere in the empire and again brought to Rome in chains. What the charge against him was no one knows. He was tried, and, of course, convicted. Nero would have liked to torture him, but he could not do this because Paul was a Roman citizen. He could only be sentenced to be beheaded. But this sentence had no terrors for Paul. He was an old man. He had fought a good fight. He had kept the faith. Death, to him, was only receiving his crown of glory.

It is not certainly known that this sentence was ever carried out. There are different traditions concerning the last days of Paul, one being that he regained his freedom and ended his days among his beloved churches. We like to believe that this is true. It is more probable that he died a Christian martyr.

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